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Westermarck, Edward. *The Origin and Development of the Moral Ideas.*
Volume II. Pp. xv, 852. Price, \$3.50. New York: Macmillan Company,
1908.

The publication of the second volume marks the completion of another monumental piece of work by Professor Westermarck. The fact that the list of authorities quoted in the two volumes covers seventy-eight closely-printed pages shows the range of his researches. Freely using quotations, which are not garbled extracts, but are fairly representative of the ideas of the various writers Dr. Westermarck weaves them into a readable and generally convincing whole.

The main topics of discussion in this volume are "Rights of Property," "Regard for Truth and Good Faith," "The Development of the Altruistic Sentiments," "Suicide," "Duties towards Self," "Restriction in Diet," "Asceticism," "Marriage," "Relation of the Sexes," "Regard for Lower Animals," "Regard for the Dead," "Cannibalism," "Duties towards Gods," "The Gods as Guardians of Morality."

The reviewer cannot discuss so many subjects. At best he can but indicate the author's standpoint. One naturally turns to the chapter on marriage to see the effect of the criticisms of the author's "History of Human Marriage." He still holds that it is "by close living together that prohibitory laws against intermarriage are determined. I am inclined to think that consanguinous marriages are in some way detrimental to the species." The sentiment against intermarriage of blood kin did not always exist among the ancestors of man so must have arisen—as a result of natural selection—Dr. Westermarck suggests, though his thought is hazy. He discusses the objection raised, but concludes, "I find no reason to alter my opinion."

In the final chapter is given a general survey of the study. The moral sentiments are not the emotions of an individual, but are born in society. Pain and pleasure, the starting points, give rise to the retributive emotions. Sympathy tends to produce disinterested retributive emotions. As public standards grow "these public emotions are characterized by generality, individual disinterestedness and apparent impartiality. Moral judgments are passed on conduct or character and only ignorance or lack of reflection permits the judgment to be warped by events or conditions independent of the agents' will.

"The general uniformity of human nature accounts for the great similarities which characterize the moral ideas of mankind." Differences are due largely to environment. The chief difference between standards of savage and civilized peoples is in the larger social unit of the latter. Intelligent reflection plays an even larger part. We discriminate more carefully as regard motives, negligence, etc. Religion and superstition have everywhere been very powerful. They have caused many variations—been productive of evil as well as good. Primitive man knew more of magic than of religion. Religion seems to reach its zenith at a middle stage of culture. The author believes that the altruistic sentiment will expand; that the influence of reflection on moral judgment will increase; that senti-

mental likes and dislikes will diminish; that religion will have more to do with moral rules and less with special duties to the Deity.

So far as the reviewer knows this is the most exhaustive comparative study of human morals ever made. The personal conclusions of the author may be wrong or right. He has rendered social students a tremendous service. The average man knows nothing of systems of morals other than his own—or at least despises all others. So much the worse for him. Professor Westermarck gives us a broader view.

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